

Meeting ~~Q~~ 91
Friday, January 21, 1966

The problem is always how do we apply work in life. I would almost say that work does not exist unless it is in life. Work--whatever you might call an attempt to wake up--when conditions are very good and when everything around you is quiet and when you have the ability of concentrating on that only and you exclude, as it were, the rest of the world, particularly when you do an exercise--is, in the strict sense of the word, not work. It's a preliminary, like many times, the gathering of data about yourself also is a beginning of work, preparation. It is exactly like a thought about work; it is a preparation. And you must never confuse that you think you are working when you do an exercise in the morning, or that every once in a while, you are very quiet and you can come to yourself. Luckily it all belongs to it, but the test for real work is your life, because if it is not connected with your life, with your unconscious existence, you will never be able to change it. And the aim^f is to become a man of this world--conscious, harmonious, in balance, with understanding, with an ability to do whatever is required. And as long as you keep the attempts at being conscious separate from your ordinary life, it will remain a parallel line. The lines have to merge sooner or later; they have to merge in such a way that that which is then superior remains in command. So it cannot be done until the conscious efforts actually produce something which is strong enough to be able to stand together with an unconscious state, and that, in that particular unconscious state, the influence of that which is conscious is being felt, can merge with it, and gradually change it. It is that the "I" again must return to it, and because of that, your personality changes over to a different kind of creature. I simply call it individuality in order to give it a name, but it simply means that I now, when I am in my daily task of unconsciousness, that that gradually in the daily task of ordinary work, I should become conscious. And that

ultimately there should not be any difference between an "I" and an "it." It should be one and man should become complete, and everything of man as we know him now unconsciously should be completely merged with that which is conscious, or you could also say that that which is conscious, the "I", will start to use the different functions of an unconscious man. How will we go about it? Because this, of course, is a difficulty. As soon as you try it prematurely, you find out that it won't work because you go back again to an unconscious state. At the same time there are certain moments where it is possible and where you know that the conscious state can actually be there and can also be maintained, and even if, in the beginning, the unconscious state itself as an activity is a little bit retarded, at least it can start to take on a certain coloration of oneself in a conscious state and continue to live in ordinary life. Now if you look at it that way, and you are prepared that it is practically an impossibility in the beginning and that for a time it will remain a difficult problem, nevertheless you should have in mind that that ultimately is going to take place if you continue to work in the right way and that as long as you keep on separating the church from the ordinary street, you will not become a conscious man. You could become perhaps a holy man; that is a man who is already away from this world and lives in a different kind of an atmosphere and maybe on a different kind of level and for himself may have the satisfaction of seeing God, or you might say, even walking with Him. But it is not the purpose of Gurdjieff. It is that man should remain man in life and that a certain quality of the elixir of life gradually starts to function in him and that becomes like a yeast spreading itself through his total unconscious state together with all the different functions that he has now as a personality that "it" gradually becomes a different kind of a man and that he in all his actions, in his thoughts, and in his feelings actually

becomes a conscious creature. If you look at your task during the day, a task of this kind, if you start to plan in the morning what you will perhaps be able to do, in what way you think in ordinary life, you can introduce some elements of the kind of consciousness that you know about, to be able to be awake at least at times, to continue in a state of awareness while you are engaged in your ordinary activity. You probably have to select certain times, certain things only, and let the difficult period go by. Don't attempt it. But you, for instance, start, when you have a day ahead of you, to make a plan of whom you might meet, what you will do, under one condition. When you spend your day, the requirements of ordinary life may be office work, may be house work, may be certain activities where you have to meet different people. Plan early in the morning what it might be, so that you have something quite definite for yourself with which you now are going to meet such conditions. As I say, ^(if) may be people, may be a condition in an office, may be your attitude toward ordinary work, or even cleaning a house. Doing this or that, whatever it may be, that at the beginning of the morning you start to think about that. How can I be now, regarding all of that and not lose myself? In the first place, what is necessary is that you realize that you, wishing to become conscious, have to be positive. Something in you has to be determined that you don't wish to lose yourself, that you want to hold on to what is essentially yourself, that perhaps it may not be possible to express it in such a way that your magnetic center, so to speak, shows. But at least it has to be a form of life for yourself which is worth much more than the ordinary cackling that we do in ordinary conditions. And that out of the possibilities of the day you select certain periods, not moments, but periods now in which you will constantly make the attempt that you--something in you--is the instigating factor, that you are not going to be dependent too much on how much someone else is going to sway you, but that you have in mind something quite definite

of what you want to accomplish with it. For instance, you start with the idea that you may want a certain conversation with so and so, that you have towards that person then the attitude, regardless of what the other person is going to say, you have in mind that you want to discuss a certain subject--I don't care what it is--something which perhaps could be of mutual interest or something that you might want to interest that person in. But you have to be much more open, much more alert, and as I say, much more positive whenever you now meet. And you give yourself a task, 5 times during the day I will have that kind of a situation. At that time I will be positive, if I can wake up, and hold onto that if I can. If I cannot do it, that I will get as close to it. But in any event your attitude has to be such that you have an aim and that you must not forget that aim. In the second place, besides being positive and having that aim, you have to adjust your activity to the extent that you know you have energy for the wish to become conscious or to be conscious. Usually that activity is in ordinary life much too much involved and it takes up too much of your energy, that there will not be enough left over for trying to wake up, let alone even having the wish of being reminded. So at such times, together with becoming positive, you must also allow yourself to slow down in the activity in which you are engaged, you may have to weigh your words very carefully, you may have to set a certain pace for yourself which you believe is within your means and with which you can retain that which then becomes important to you. In the third place it will need preparation; that is, before you go into it, you will have to see that you are prepared well enough to have at least a little bit of a result, some kind of a semblance, something of a different kind of a color, and the color should be much deeper, it should be much more permanent. I don't know how much you know about colors. Colors are vibration rates in the first place, and they are also, of course, that what we call

chroma. Besides that there is a third factor of a color: How much it differs from either black or white, which is a grayish-white. It is the third way of determining a color. The ordinary vibration rates, those that we know from the spectrum, they are, as it were, on the periphery. That is how the color appears to us in our eyes, and that is the sense we get--the sensation, if you wish--of a color. The depth or color, the intensity, that is the chroma. That goes down to its essence, so that when I say you have to slow down and you have to prepare, it is not something you can do without having had any thought, and the thought also has to be deep enough that the effect of that, as you now become engaged in that kind of an activity, you will not lose it too soon. Everything that is on the periphery will be very easily washed out by an avalanche of ideas of someone else, or even that which is inherent in certain circumstances which unquestionably as far as the world and this earth is concerned, are unconscious. So the preparation means that you, for yourself, collect yourself. This collecting is important. The collecting means that you will not live during that period if you can possibly help it on the periphery. The depth where you want to live means that you put certain things of yourself a little deeper within your own personality. I'm not talking now about being awake. I'm talking now about the preparation for that kind of an activity and the depth depend, and will make you depend--or rather, all the depth will depend, how long you can maintain it. It has to take some time before, from the depths, you come up again to the periphery. All of this has to take place within yourself without showing it to anyone else. The only way by which you can do that is to be awake. Because as soon as you are in an unconscious state and you make such attempts, it will become noticeable by someone else and it might queer that particular relationship that you are engaged in. When you do it deliberately, when you slow down and when you take a little time and not immediately react, it is then that you will create

a certain impression which, I would almost say, you can get away with when you are awake. And the other person then in that state will understand what you are trying to do, not in so many words, but at least, they will be struck by something that they say, "Well, he wanted to say something," or, "He was engaged in the conversation with me; he placed a certain value on that kind of relationship," and that's the reason they will respond. Now you can try it. You have to learn it slowly, gradually, and quite deliberately. But as I said in the beginning, unless you start doing such things now, you will always consider work as something holy, by yourself, independent of ordinary life, and you will never reach Heaven, because at the time when you want to go to Heaven, St. Peter will ask you, "Where is your ordinary life? Where is your baggage?" You have to be inspected at that time; the baggage will have to be inspected to see if there have been attempts made during your life to make out of an unconscious state something conscious. Simply the fact that you appear doesn't mean anything, but just what is your life, that which has been your responsibility in this life on earth--that has to be inspected. And with that, when the indications are, you might say, that it has been warned, that it shows that it was yours, and that the indications are that it has been used for the purpose of trying to make attempts to wake,^{up} that the attempts are there, showing certain spots of consciousness. You see, the requirement is not that you are 100% conscious; no one of us will be that as long as he is on earth, as long as he is still man, even if he is man number seven. He is not then as yet ready until he dies of this body, and it is only then, with the continuation that, with that which he then maintains and where he does not need his body any longer, then it will be possible for him to lead the kind of conscious existence which of course is not possible as long as he is on earth. Try it in very small ways, little spots here and there. But the attitude

has to be right and you have to understand that that is a necessity, because otherwise, I say, you miss the boat. Religion is not a dogma; it is not a philosophy. Religion is completely merged with your life, unconscious as it may be, so that it will gradually start to be lifted up. Only the penetration of such attempts into an unconscious existence will make that unconscious existence porous enough to be able to become lighter, and then at the proper time, there is no question any more, it will simply leave earth because it has fulfilled its obligation. I hope you make such little attempts in the next week. These are the activities that I talk about now, because they have to be quite honest to get away from theory, to get away from talking too much. Not getting away from meetings because we will talk about activity in meetings. But not to hold on all the time to the theories or to explain certain things in a marvelous way, or even to have a diagram in front of you and say, "How lovely! This and that fits together." No, the emphasis is now completely different. It is what I am unconsciously. This is me, the way I operate on earth, and now this has to change.

To the attempts that you can make, I hope.

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Have you ever thought what your thoughts are? How do they come, that they are in your brain? Not that there are different kinds of thought, of course we know, and that there are--their origin is sometimes different. Also when you talk about experience and then we talk about understanding. What do you really understand? Sometimes we say it is based on an experience--and what is an experience?

A thought, of course, is a concept that is in your brain, stimulated by an impression and the constant receiving of impressions in your brain in whichever way that now takes place. It is not necessary to go into too much detail about such things because it is very confusing when you start to read about psychology and all the different people who

talk about this and that. The other day we talked about dreams. You see, I want to get away from the usual patterns of, let us say, William James or any of those bozos who talk an awful lot and of course who have many, many experiences and many experiments and many ways of wanting to explain it with the use of a great many words. I'm afraid it is confusing for ordinary people like we are. A thought for us is something on which I sometimes will act; sometimes it can produce in me also a feeling, and the thought by itself becomes, whenever I receive it, a memory which can again be recalled if I want to and my memory is sufficiently facile for it. If it is retentive enough, then I can recall easier. But now, what is really as a thought taking place in my brain? I say a concept of some kind, and very often we have been taught to see that that is with a name or a certain form, or we have been taught that it is beautiful or not, and that it has a color and we can describe it. Whatever it is, it is a thought of something that exists outside of one as a person or a thing. A thought about conditions is again a conglomeration of a variety of other kinds of activity which form a certain picture. All of that for me in my brain is stored away in some place or other, and perhaps I can recall it if my memory is good enough, and if it isn't, it is perhaps effaced, it is perhaps erased. I do not know, because many times thoughts that I have had for a long time, many, many years ago, all of a sudden, seem to come together again, particularly in dreams that we talked about. It means that there is still that kind of an existence. And you can say that that is now an abstraction, or something that is concrete. It is extremely difficult to draw a line between the two, because when it is a thought for me, it becomes, to some extent, an entity that I know as reality; even if the thought is hallucinatory, it is still a reality for me because I happen to think it, and it may be that there are many ways by which it has been triggered off, or that the thought started to exist in

my brain. But there are in general two groups that I must really take cognizance of, of somethings that are different. One is an impression I receive through sense organs which I classify, recognise, and memorize, or at least could become available to me as knowledge, accumulation of data. The other is something that is based on something else, something of me. Sometimes it is an activity of the physical body which then produces for me facts and data which I can consider a thought when I describe it, as a thought process describing an activity; and sometimes it is from a feeling that I have had, which again I describe in my mind as having had a feeling; and many times in an unconscious state I will have to admit that that which is a feeling I describe because of its proximity to the expression in a physical sense, and that the feeling for me as such is not easy to describe as feeling only. As a result there are two kinds of groupings of thoughts: that what is based on my activity as a physical body, and that what I feel, and again, going through the physical body as finally coming to my mind; and the quantity of material which I have derived from impressions only. Between the two we make a distinction. If you want to quibble about words, of course experience is like a brain receiving material which is lodged there as facts. The brain then experiencing a certain activity. But in a limited sense we usually call experience only that what comes from the body and is then of a different kind of a quality because it is based on something that has gone through me and becomes much more my own. An experience has to be something which is my own, as distinguished from that what I receive by means of my mind, which of course is mentally my own but it is in a different way, how it has reached me in a different manner; and either then the feeling is as such through the body also my own much more than a thought coming in my brain through the impressions or sense organs is my own. Experience then, in the limited sense, is a result of something that has started off the desire for the activity

in some way, translated into an activity and then is recorded as an event which has happened to me. Now the way it can start off may be a thought to start with or it may be a feeling, but whichever way it is, the body undergoes a certain change of posture or some form of activity which then is in my mind registered as an activity of myself, and that I call an experience. The deeper that goes, the more this kind of knowledge starts to separate itself from other kinds of knowledge which I simply acquire in a different way as, as I said, certain facts or things I have read or heard, or I even--you see, it becomes difficult already because when I touch something it becomes a little bit more of an experience. But the distinctions are not very sharp. But in any event, as a general average, we could say that an experience is something that only comes as a result of what my body has been doing, and that then as an experience translates itself in a quantity of knowledge which becomes for me an understanding. That is perhaps the only difference there is between knowledge and understanding, and understanding is that which for me creates a level of existence and I call that Being. Knowledge, accumulation of data only, does not give me a Being; it gives me a satisfaction for my mind, and sometimes I love it when it is active, and also I can reach certain logic, form conclusions, and also it can be combined in a very ingenious way, but it still is a part of me, whereas an understanding has become a part of the totality of myself. When this experience is actually experienced by the body, there is no further question about it. About knowledge received in the brain there is always a question and an argument, but when I say an experience that I have had, I know for sure and no one can take it away. Now this question of understanding, when we trace it now, and we trace it to its origin, it doesn't matter how the activity has started. There are then two kinds of activities: activity which is surely a physical one instigated either by a thought

or a feeling but where it is the activity of the body itself; and the other is an activity of the body which comes from my feeling. You see, there is a distinction, and it is not a sharp one, of something which starts because I happen to feel and the body becomes, regarding that, a secondary manifestation. When the body in itself is active, regardless of the source where it comes from, it is primary.

Work now means that I try to segregate the understandings I have into two different classes. I do that by means of observing. I observe my body in its manifestations, and now I must see if--why--the body has behaved in a certain way, where it originally came from. This is a long process because it is very vague. I do not know in the beginning where to start, but after a little while I will recognise that there is an emotion and sometimes a feeling that has been touched which then in its vibration and in its expression--and as I have said, the proximity of the body is almost the same as if that feeling uses the body for its expression; it cannot express itself by itself without the aid of the body. Work means now that I start to distinguish between different kinds of manifestations as to their origin. I can only do this when I am awake. Because when I am awake and can see the manifestations of my physical body for whatever it is, I then can become impartial to it; that is, I separate now whatever there is of the body from whatever may have been the cause of making the body behave the way it did. Then with this kind of a knowledge, I can trace back where the origin was for the manifestation of the body. From this standpoint, if I can see--and this is as you know now on the basis of an understanding it is my own--it is something that exists and my mind is now capable of becoming impartial to that. It can now trace if it came from a pure activity of the body itself or if it came from my feeling center. You see, my mind does not count in that because there is not that relationship between the mind and the body, but the feeling and the body are practically alive, they are so close knit. Impartiality starts now by

segregating whatever is feeling from the body, and then at times I can see the feeling as such. It is not a trick. It is the beginning of trying to see one's self in one's totality and to try to understand what is the personality doing when it is being observed. When it is observed impartially, the feeling will not have a chance to express itself, and for that reason in a state of being aware it will produce in me a vibration rate without an expression. I say that it is a little difficult to see this, or rather to experience it, or also to become aware of it. It is one way by which I now know that when this particular feeling exists without the possible expression in my physical body, that then there is a form of energy which at that time when I experience it, lifts me up, makes me more alive. That's why I say sometimes, "Have more feelings, have more emotions, much wider spectra in order to produce that form of energy." And this energy, when it is there and when it is not spent in an expression--you see, I am not talking about negative or positive expressions, it has nothing to do with it--it is simply a form of energy which has no outlet when I am impartial to my body, but it starts to move and then creates in me a Kesdjanian body. That is the process that will take place if that energy under the state of being awake cannot find a further outlet in an unconscious way, it will be expressed in a conscious way, and the only way it can express itself is in the formation of Kesdjan, and this will give me a feeling of lightness. When one is working and working in this way, by trying to find the causes of an understanding and this relates only to the experience--it does not relate to the facts I accumulate in my brain--then I will know by the result if I have worked or not. It is to some extent when one works and really makes that kind of an honest effort that one knows for one's self that one is elated. It is sometimes as [redacted] there is then a second lease on life. It is not that. It is much closer to catching another wind or a deep respiration or breathing, but the lightness is in the way one looks at the variety of the

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affairs of ordinary life; that is, I am not in that state attached or affected, or become involved in that what is going on around me, at the same time I am completely alive. This is the difference between losing interest in that what happens which is a state of sleep and being really alive and not be affected. If you want to try this for yourself to find out what actually the results of work can be--and sometimes it is asked, "How do I know if I work?"--this is your measure. It is like a thermometer which will give you a chance actually to discover that you have been working. Therefore, that's why I say many times, "Don't have a holy face; it takes energy away from where it should be." It should help you to lift you up, to make you walk on air. It is a change in yourself; it is by means of which then the manifestations of yourself physically can then have that kind of quality which belongs to it when emotions--this time it is an emotion--is put into it. When I say, "Try in your voice sometimes to put something of your heart," it is in order to stimulate that. It is not real when you try it with your mind or when you do it on command, but you become familiar with a certain form of expression which afterwards, when you have the energy for it available as coming from your feeling center, you then will be able to let it go into that channel, because the channel has already, at least a little bit, been formed. The second reason why it is important--this uplifting, this gradual change of density with increase in porosity--is simply that it starts to bind one's self; it is the way by which one is connected with a higher form of living. It has the quality of being able to extend away from earth to a different level. It does not matter how you will call that level and at what particular height it stops. If you say it is a higher spirit, if you want to say it is His Endlessness, if you want to say it is all gods together, or that what is reality for me--all these things are just words. The fact remains that there is a possibility of getting away from earth, and in that sense becoming really free of the affairs of life which otherwise affect us and take

up our energy. This time the energy is used for floating, for flying away, for being away from earth, and at the same time being in a refined condition in which life even has much more to say, much more possibility to be expressed because it has much more freedom of expression. Life is bound on earth, and it doesn't want it. And you could rely even on life in your emotions to carry you to heaven. How often you can do this--it links up with what I said in the beginning of the times that you are preparing for the introduction of a conscious something into your ordinary living. At that time it is possible also to see that there is an energy available as a result of your attempts to work and that that energy then can be used for the purpose of pulling yourself up almost with your bootstraps. It is a strange kind of a thing that something starts to grow in one, which, because of its kind, because of its particular quality, must lift yourself up. It is the attraction that takes place within one's self toward that what is outside. It is instigated by that magnetic quality in one, but what you have to do, what all of us have to do, is to give it a chance to become free, and the freedom in the first place is to take your feelings away from your body and let them stand by themselves and let them vibrate by themselves, without at that moment having any wish for further expression in your physical body but a definite wish to remain in existence and to remain alive. Your life will change if you try this. You will also know that there is something to live for and you will remember it. It will at times be so strong that one thought of that kind of experience will make you wish to work more than you've ever thought of before.

Let's try to work for that.

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What one wants to say does not always come out, neither in words or in music. There is a certain fineness of one's feeling which really

cannot be expressed, not the way we are, and even if it is expressed, it is difficult to understand it because one has to be also on a certain level. When talk about thoughts, what kind of thoughts are there? The unconscious ones, of course, we know them; we know enough about them. Are there any other kinds of thought? Is the present brain capable of having thoughts of a different kind? Maybe finer thoughts, the same way emotionally we know that there is a distinction between a feeling and a real emotion, and the intensity that can be expressed in the form of a feeling. Is there also a possibility of an intensity, of a change because of its intensity of volume as represented by a thought of a certain kind? In the first place there can be certain concepts, there can also be certain thoughts together which create something different. Sometimes one knows that in one's mind several thoughts at the same time happen to be, and that sometimes all of them belong together and are harmonious, and if you try to separate them, you don't get anywhere. Partly it's an inference of feeling on one's brain, or an inference of a certain form of wanting to express it which does not lend itself easily to certain thought forms or words, surely not to formulation; and sometimes it is only expressed by a certain attitude or a facial expression or an expression in one's eyes or a sigh, or some kind of a gesture as if one points somewhere else. Prayer is very often like that--that one really does not know what to say, partly because of fear and partly because one is incapable. And the problem always exists for man. Is it possible for him to have different kinds of experience? This time it would be an experience because it would come from one's feeling. And relationship of changing a feeling into a real emotion, of that which takes place in one's heart--is there a certain parallel possible in the mind? A place in the mind, because not all parts of the mind are equal and they do not all produce the same kind of thought and also the calibre of a thought or the depth of a thought or that what is the value of it. We talk about pondering.

Pondering is a different section of the brain. Where does it belong? But is there another possibility? We say consciousness--objectivity in a certain section of the brain that is still quite virgin--that could be tapped as it were or that could be educated. It is correct. It takes a long time. And at the same time you have to admit that there are thought forms--certain concepts that happen to exist--and which because probably the freedom that a thought also can obtain when a body dies can remain in existence and perhaps remains in existence for a long time with certain people in a certain form. You see, I'm now talking about the possibility of life after death, about at the same time extra-sensory perception. When we talked about dreams, I mentioned clairvoyance --sometimes this is seeing in the future and foretelling what can or cannot happen--and that there are certain persons who are media of that kind. A medium is that which is in between two levels, and they are communicators for us to put certain ideas or concepts which are not primarily belonging to this earth into some kind of a form so that we can understand it. And this whole question of extra-sensory perception is to make it perceptive. But the language we need for it we have never been taught, and it has always been left to a few people who by fortunate accident--and we call it accidental because it is still something we do not know and we cannot produce at will, either they happen to be that way--they are a medium. They are sometimes in a trance; sometimes they do receive that kind of information which is then communicated to us and sometimes leaves us puzzled and sometimes unbelieving. And at the same time there is an indication of a level of being in which our ordinary terminology does not go and where our concepts which we know with our present mind apparently do not apply. One of them, for instance, is time. This question of this timelessness, the direction into which time should gradually resolve into an eternal. And what is for us an eternal from the standpoint of earth is when time has ceased to exist in the way it has existed at the present time for us in our life.

And of course logically reasoning about that, whenever there is a possibility of that telescoping of time, of certain moments bunched together, and over a certain length of time the realization of such a dimension of length can be reduced to one point, one says, so that in the so-called fourth dimension, it is really not a dimension. It is only a dimension in time at most, but it comes from time, not a dimension in space, not a dimension according to our terminology. So that then a person living in that kind of a realm, being able either to communicate with it when they are still on earth or to be able to be there when they have left earth brings up this tremendously interesting question of: can one actually communicate? And many religions, of course, have that as a basis. Souls, so-called, remain in existence and can return, that even messengers from above--when they return, where do they go? Do they stay there? Or this whole question--I've said it many times--omnipresence, this question of All-ness in everything. What is there in us really to try to understand it? That is to understand it as an experience, not simply to have data of what someone else has experienced. You see, it is in that direction that work on one's self should indicate that one has that freedom from time by means of which one could understand the past and the future. It is an aim. It is an aim that is far off because the bondage is tremendous, and that what we at the present time only have is the possibility of extrapolation. That is, based on that what we now know that has existed, that perhaps still exists, that it goes in a certain direction, and then the conclusion is that if that direction continues, that then certain dire results or certain events will take place which sometimes when they are not very agreeable, one should be warned for. The extrapolation means that it is based simply for that which we understand at the present time, and it does not mean that necessarily it has to become that. And that there is a possibility of eliminating this if one only knows how, not

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by withdrawing, but by a further understanding on the part of a few people to be able to start and take, as it were, matters in their own hands, to be able to direct it. This is an aim of work--that one should become sufficiently conscious to be independent, at least to a great extend, of time, and to be able to understand what takes place in an unconscious way, in a mechanical way; as we should say that logically certain results must take place and that now I think the collection of data which are partly known and partly charlatan, partly nonsense and partly having a germ in them of real truth; that we, being interested in the possibility of freedom and to be able then to function in a certain way with a mind which is also free and not so long as we are on earth to remain bound or fettered by certain things that belong to this earth, but that it could at times be in its concept free. This, I think, is possible for the mind, even if man has a time, because at the present time he has a chance to think about the future and this whole process of anticipation and perhaps hallucination is a very good indication that the mind ought to be capable of certain things which have not been developed and which usually are considered nonsense. That if this could take place in an objective sense, one would be able to foresee and foretell what will happen and then avoid. You see, such, for instance, if we collect data what will happen in 1980, what will happen in the year 2000, what will happen in 6000, and we are now talking about information that is available in different books and pamphlets and people write about it, and I would suggest that you become acquainted with these things. You don't have to believe it, but it is something that I believe you ought to know. So that out of this tremendous amount of data, you can sit down--what is really right and truth and what isn't. And then one can come to certain conclusions regarding the absolute necessity of certain events going in a certain direction so that one becomes forewarned. To some extent we are I think; and I've said it before,

because the industrial development is a tremendously difficult and terrible situation in which you have lost all desire even to become conscious and that that will ultimately lead to a destruction and that that process of destruction already goes on at the present time without our knowledge and it will continue. And that it won't be a case, like Atlantis, the earth disappearing but that man for the greatest part will be relegated to an existence of robots, without their knowledge because they will not have any concept as to what is happening to them. Much of it which is already taking place without our knowledge and without definitely knowing what is happening--this hidden persuasion to which we are all subject. But at the same time with all this going on, there is a certain responsibility on some people, on the part of some people, seeing that what is happening with eyes which at the present time could see and could be open. Those eyes that I am talking about are the eyes of the development in an objective sense and that with this it ought to be possible to forewarn for one's self in the first place, to become independent of such events by having freedom in one's life, and at the same time the responsibility which is on such a person as a conscious person to tell, so that the same kind of thing can happen that when the priestess in Atlantis told the people of that what would happen to that continent, then they could go to Gemchania or Maralplacie or Tibet or India, to other places on the face of the earth. We have to look at it, I think, from a much broader standpoint of a responsibility which is not simply to take care of our own body, our own soul, our own Kesdjan. It is far more important to see it in a general pattern, so that at least there is the possibility of freeing ourselves starting now, not waiting, starting now to become free from that which is logically going in that kind of a direction, ultimately ending up in a certain form of explosion, maybe not total destruction but at least the loss of tremendous possibilities, even what we at the present time call our civilization. It is something that is not to be afraid of, and it is

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not something which you can just brush away as if it won't happen. I assure you, it will happen. It will happen in the future, in a very strange kind of a fashion which we at the present time could not describe in words which may be intelligible to us. But something will take place, and the responsibility is on those who claim that they are trying to free themselves at the present time from that which might take place on earth, and that, if that is the truth, if people are really interested in the development of an objectivity and that kind of a freedom from earth in exactly the same that they could free themselves from astrology, from those laws that govern the earth and go toward planets or the Sun in order not to have the effect of that--but you might even call it a direct influence from the planets or the Sun without having to go through the earth--that then there is the possibility for Real Life. And that our responsibility does not end: just trying to be a good fellow, trying to become a conscious man. I think you have to have a much wider viewpoint than I believe you have. I think you ought to be much more open in everything that happens and gradually form a judgment. You have to have a measurement, a measuring stick, with which you start now to measure what is taking place and what is of value: certain publications of certain books, certain things that are written. Take your flying saucers. What do we know really? What do we know about it? Not life hereafter, not life in a certain form of reincarnation--I'm not talking about that, I'm talking now about the general current of events, the end, perhaps, of an epoch, as Bennet would call it. Maybe an end of an epoch, we don't know, but don't let's wait. I will give it as a task on Tuesday, or one of these Tuesdays, that people segregate, select for themselves--those who wish--and to bring together these kind of data that are available, sometimes understandable or not, but at least there is something that we just cannot pass up and that in that sense, as you remember with Gurdjieff for 20 years, the seekers after truth, that it

had to be something like a research group who is willing to collect such data and then get together and on that basis, plan, definitely plan. All of you will live longer than I. You must plan for the future, because it is important that you see it with your eyes open. Don't close your eyes, but don't over-evaluate, don't get hysterical. It is nonsense to become hysterical, but still one has to be serious about many of these things which at the present time are completely--and are pooh-poohed by the scientists of the new formation. They exist; they are there; there is a possibility of contact; there is a world in which sometimes one can live. I talk about it every once in a while: how one can leave one's body, how it is possible to return if you are careful. But you have to know a little bit more about what is now our ordinary thought process based on the necessity of extrapolating that what we think we know or that what might take a different direction if one could introduce objectivity into a subjective dream. The future is not dire, not that terrible. It can be saved. By saving I mean that which is of real value need not be destroyed. Let's say it will not have a chance to be destroyed. It will never be destroyed, but it should remain available to us. Because if everything goes up in a holocaust, it may be that then conditions are created which for us are not any longer available and then in the wheel of time one may have to start all over again. It has happened before. All I say is, it need not happen now, but we have to work for that. I hope you understand what I mean. It puts much more seriousness on work, on your life, on the acceptance of your life as it is, and to see what are still the potentialities for that kind of development. It is not that one becomes sentimental about it. It is only to see things as they actually are and to try to comprehend them. It is to see where they will necessarily have to lead to--and sometimes one has to have a language for that which we cannot express. I'm fully convinced of that. I know how difficult that is, and still the

attempts must be made time and time again. And I hope that our conscience will be strict enough, flexible enough, and actually wish for further understanding.

To that kind of conscience.